THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*"—MALACHI, 3: 16-17.

No. 11. Vol. LXIII. Thursday, March 14, 1901. Price One Penny.

COMMON SENSE IN RELIGION.

"LET your moderation be known of all men," said the Apostle Paul. It is good advice. One of Peter's admonitions was, "add to your faith temperance." It is unwise to go to extremes in anything. Conservatism may be as excessive as radicalism. The golden rule of the "medium between two extremes" is one that may be followed with safety and with profit.

There are, however, special conditions and circumstances requiring extraordinary effort, and persons are raised up by the Almighty for that particular work, and they are endowed with more than common powers to accomplish it. Their example cannot be followed by everybody, but only by individuals similarly called and similarly situated.

One of the privileges of mortals is to enquire of the Lord, personally, and ask for blessings which they desire. Fasting and prayer are means to obtain righteous ends. But often devout people become too anxious and too persistent in their petitions, and lose sight of the duties of life, becoming neglectful of things that ought to engage their attention. They thus become intemperate in their religious indulgence, and immoderate in their devotions. All that is wrong and not pleasing to Deity.

We are living in mortality. Our bodies need attention as well as our spiritual nature. We are in this world now, and its cares and responsibilities are upon us and are just as requisite as spiritual aspirations and exercises. It is true religion to attend to them in the season thereof, and to so conduct ourselves that our acts will be pleasing to God and beneficial to man. To preserve our bodies in health and in condition to be useful

and live out our full time, is as much a part of real religion as to pray and meditate and sing praises to the Lord.

Fasting is not very common among mankind. Excess is usually in eating and drinking. The appetite is indulged inordinately. But there are people who fast too often and too long. It becomes with them a sort of mania. At every occasion when they think they ought to obtain some special divine favor, they go without food for lengthy periods and by that means weaken their bodies and enfeeble their minds. They render themselves sometimes a prey to evil influences. They thus reach the very opposite of that which they aimed at. This is because of their excess, which is intemperance.

It is true that some great prophets fasted many days in succession, a few of them "forty days and forty nights." But they were exceptional persons and formed exceptional cases. Ordinary individuals are not justified in trying to imitate them. The Church has instituted a regular fast on the first Sunday in the month, and ordinarily this is sufficient. On some special occasion it may be quite proper to extend a fast to longer hours, but wisdom should always govern zeal, and moderation temper desire.

Some people become unbalanced in mind by protracted fasting. Their intentions may be excellent but their powers of endurance fail. Everyone should understand his or her own nature and strength, and not overtax it, expecting that God will intervene, when they waste the energy which He has given them to use in reason. Intemperance in anything is displeasing to the Lord, and this may be committed in fasting and any other form of devotion.

We drop these few hints by way of caution. Latter-day Saints should use common sense in eating and drinking, in fasting and every other act of life. Moderation is rational, and it is also religious. Beware of excess in any direction. Earnestness in a good cause is commendable. Without it there can be no great success. But enthusiasm carried to extremes becomes a species of lunacy, and is harmful and wrong.

Some advocates of what they call "temperance" are the most intemperate of mankind. They think it relates to nothing but the use of strong drink. They go crazy over their one idea. They violate law in their efforts to promote law. They look only on one side of their hobby. They have no regard for the views or the wishes or requirements of other people. It is the same in many other theories and pursuits. It is a mark of fanaticism and folly when only one side of a question is examined, and the other is ignored or repudiated without investigation. And intolerance and frenzy are not right in any cause, but are offensive to God as well as man.

Let us be firm for the right as we understand it, zealous to promote good rules and principles, devoted to our religious convictions, earnest and faithful in our religious exercises, and prompt in all our religious duties. But let us be temperate, moderate and calm in all things, and understand that bodily health, strength and comfort are as pleasing to our Heavenly Father and essential to our welfare as self-denial, self-control, and the devotional feelings and acts which some folks mistakenly imagine to be the sum and substance of the Christian religion.—*Deseret News.*

DISCOURSE BY APOSTLE M. F. COWLEY.

Delivered in the Tabernacle, Salt Lake City.

[*Concluded from page 147.*]

Brethren and sisters, we do not want to be hypocrites, and we do not want to be so cowardly that we are afraid to ask God for His Holy Spirit, and for the inspiration which has been sought for by men of this country, from the days of George Washington down to the present. There are no people in these United States who have been more patriotic to the institutions of our country than the Latter-day Saints. Have they ever lifted their hands against the Stars and Stripes? No. Have they ever lifted their voice against the institutions of this country? No. And I wish we had no men that would raise their voice against the administration of our country, but would uphold and sustain it, no matter what might be the politics thereof, and treat the men who are elected to office in our country with that respect which is due to them by virtue of their high position and the trust committed to them by the franchise of the American people. But the Latter-day Saints have been true to their country. They have furnished soldiers to fight its battles, some of whom have laid down their lives in defence of the Stars and Stripes on the soil of Cuba and in the Phillipine Islands. Whenever this people have taken issue with any enactment, it has been in a lawful manner. They have tested the constitutionality of laws passed by the Congress of the United States directed against them. When there has been a ruling in the courts of our Territory that has been esteemed unconstitutional, it has been appealed to the highest court in the Territory. When that body has sustained the lower court, they have appealed it to the Supreme Court of the United States but they have never lifted the hand of violence; they have never resorted to mobocracy or to anything of that kind. When the Supreme Court has given its decision the Saints of God have rendered obedience to that decision. I say that we have made more sacrifices in the interest of respect to our country than any other class of people in it. My advice is to sustain those men who will sustain the enterprises which have been established by sacrifice among the people of God. I want to see men sustained in this country to administer the affairs of the government who will not turn aside the citizens of any State when they are oppressed by mobocracy, by saying, "Your cause is just, but we can do nothing for you." I want to see men sustained in this land who will uphold the Constitution of our country, and who will dare to defend its citizens in every State and in every Territory.

I want to encourage you, brethren and sisters, to do your duty, to pay your tithing, to say your prayers, and to sustain the quorums of the Priesthood. I wish that our Lesser Priesthood quorums would take up such a program as we have in the Mutual Improvement Associations. I wish that all the members of the Priesthood would exalt their quorum and make it the chief consideration in the Church, because God has founded it. He founded the Deacon's quorum, the Teacher's quorum and the Priest's

quorum. All these other associations outside of the quorums of the Holy Priesthood are helps in government, and good ones too, and ought to be sustained in their place. If we will seek the mind and will of the Lord on all subjects the Lord will bless us; He will advance us, and the words of Prophet Lorenzo Snow will be fulfilled in the not far distant future by steps being taken looking to the redemption of Zion and planting the feet of the people of God on that land. Why were they driven from this land? Well, I believe that they were driven from the land of their inheritance because they became like the world. They would not accept the United Order; they would not listen to the counsels of the Prophet of God upon all subjects, which they could have done without interfering with the welfare or interests of any people upon the face of this land. Let us not forget that we are Latter-day Saints. We are not narrow-minded, either. Do not we send the Gospel to the nations of the earth, and ask the Elders to preach it without money and without price? Are we not willing to make any sacrifice for their salvation? When they have smitten us on the one cheek have we ever knocked them down? When they have mobbed our Elders and slain them have we ever returned the compliment in the same way? No, our course has been one constant chain of devotion to principle and to human liberty upon this land.

Let us do our duty, and then some day we will sing this song that I am about to read, and there will be more in it than there is in a great many songs we sing. Some of the songs we sing do not amount to much, because we do not exemplify them in our lives. I have helped to sing, "We thank Thee, O God, for a Prophet," when I knew we hardly meant it, especially if anything outside of religious matters came from the Prophet of God. Lots of times we sing, "The Spirit of God like a fire is burning." But after awhile we will sing this song which came to my mind when I first arose.

"And plagues shall go forth."

That reminds me of Brother W. T. Jack and myself in Galveston last spring. I shall always remember it, for as we entered that city I said to Brother Jack, "I would like to lift up my voice in this city and say that the judgments of God are coming upon the people." But we only had a few hours there and not much money to hire a hall, so we let it go, and we left upon the train for Houston. I had a feeling of sadness in my heart that I had not lifted my voice in that city and warned the people of the judgments that were coming upon the earth. Brother Jack will remember our conversation. There was an editor there, Mr. Clarence Ousley, who entertained us kindly, and who wrote a column and a half regarding the Latter-day Saints and what he had seen in Salt Lake City. He came here and looked around the city, and though he came with prejudice, he left with a feeling that these were a good people, and he wrote a column and a half in our favor. What occurred to him during the flood at Galveston? He gathered the neighbors into his house, and he and his family and every soul in the house were saved. The judgments of God went all around them, but they were spared. Now we want to warn the nations. I was down in Chicago a year ago with President Kelsch. I had been down in

the southern States and in the southwestern States also. I am glad that in Chicago and in other cities in our land the Elders are not afraid to stand up and defend every principle of the Gospel. We are living in a land of liberty. It is a land upon which God has decreed to establish and maintain His government for ever. I am glad, therefore, that these Elders dare to defend the truth, no matter what it is. God bless them. The more the truth is assailed the more of the Holy Ghost they enjoy in defending it. After a while God will rule upon this land. He said that Jesus Christ should be the King of this land, and that no human king should reign here. It was a foregone conclusion that Maxmillian could not remain Emperor of Mexico, for this is a land of freedom. God laid the foundations of it that He might bring forth His Church and establish His Priesthood upon this land. Therefore, I say do not forget that you are Latter-day Saints. At the same time we can remember the injunction of Jesus. He said: "Make to yourselves friends of the mammon of unrighteousness." If you will follow His counsel you won't forget that, and you can make to yourselves friends of the mammon of unrighteousness without being unrighteous yourself.

I am going to read to you this beautiful song, as I said before, from the 84th section of the Doctrine and Covenants, and then sit down. I want to learn the truth. I want to be controlled by the truth. I want my heart to be in the work of God. I do not want to have any political or financial interests which would make the work of God secondary.

"And they shall lift up their voice, and with the voice together sing this new song, saying:

"The Lord hath brought again Zion.
The Lord hath redeemed His people Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed His people,
And Satan is bound and time is no longer;
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For He stands in the midst of His people.

"Glory, and honor and power and might,
Be ascribed to our God; for He is full of mercy,
Justice, grace and truth and peace,
For ever and ever, amen."

Brethren and sisters, respect the Prophet of God, listen to his counsel and do not seek to give him counsel. God bless you. Amen.

THE soil is so rich in China that the farms are generally very small. Indeed, it is estimated that a square mile is capable of supporting a population of nearly four thousand persons.

THE PROVINCE OF PAIN.

THE book of Job is a dramatic poem of matchless sublimity, and of great but uncertain antiquity, it was probably founded on fact in its leading outlines. Its general sense has been considerably elucidated in the Revised Version, while it has suffered far less than some of the books of the Bible from the ruthless pedantry which sacrifices the rhythm and majesty of ancient version to minute emendations which should have been reserved for the margin. The structure of the drama was exceedingly simple. An Edomite Emir, a zealous servant of God, is suddenly struck down from his high and prosperous estate, and delivered into the hands of Satan, who, Mephistopheles like, holds that his piety towards God depends on the gain which it brings him from the object of his worship—that godliness is only a pretentious ornamental robe of the prosperous adorer. Afflicted with every imaginable calamity, Job bows his head and says, "Jehovah gave and Jehovah has taken away; blessed be the name of Jehovah." The Devil's prediction is falsified. In the second act of the drama, the three friends who have come to comfort him enter; and in the third act, they maintain the doctrine that the just moral government of God is as perfect, as universal, as effectual, and as present as His material government, and therefore, that so fearful a catastrophe as that which they saw before them could be accounted for only by the secret wickedness and signal hypocrisy of their once triumphant neighbor and friend. Then comes upon the scene Elihu, in the character of the Chorus in a Greek tragedy, endeavouring to uphold the right between the contending antagonists. Suddenly, on the cessation of Elihu's effusive but partly judicious oration, enters the Lord in a whirlwind sweeping over the desert. But just at the point where we should expect a divine solution of the problem of human life and its miseries, we have some sublime descriptions of natural phenomena, and pictures of startling vividness and energy of the most formidable animals, and these seem to be given as the Divine reply to all man's arguments on the merited or unmerited sufferings of righteous Job. Wherein, then, does the answer lie? The argument is that the power and wisdom which are at work in the creation and government of the physical and organic universe is the same power which is at work in governing the world of free agents and controlling the destinies of suffering mankind. Injustice and tyranny are the vices of weak governments. The very vastness of the Power shown in material and organic nature is an absolute security against either the injustice which oppresses or the weakness which neglects the interests of His higher creatures. In the trials and sorrows of the just, the same supreme Wisdom and Righteousness reign as in nature, with a ruling purpose of eliciting a fidelity and endurance which shall be found unto praise and honor and glory in the day of judgment. Pain is the great mystery of life. Our own capacity for pain is the deepest thing in human nature. Man's capacity for pain is probably greater than that of animals. The susceptibility of the nervous system is intensified by its union with a brain in which resides a soul capable of unspeakable agonies and sorrows. Pleasure of many kinds exercises a

profound influence upon the development of the character of the soul; but pain exerts a far deeper and loftier influence. There is developed in the sufferer who has sounded all the depths and shoals of sorrow a sensitiveness of nature, corresponding to his experiences, which angels of light might envy. There is nothing which brings home to us so closely the quality of the love of God as this, that He has set over us for ever a Ruler who can be "touched with the feelings of our infirmities," because "He was Himself tempted in all points like as we are," and "learned obedience by the things that He suffered." A nature which had never known pain, reigning over natures equally inexperienced in sorrow, would supply but a society of shallow hearts for the banquets of Paradise; but a society of sufferers will possess a depth, a delicacy, a tenderness, a power of sympathy, a purity, and a simplicity of joy which render them at once capable of a richer enjoyment and of more self-sacrificing obedience for evermore.—Rev. E. White.

Sin.—According to "the popular evolutionary philosophy of things," sin is an incident in the evolutionary process, perhaps the necessary condition of progress, at the worst undesirable, defective, preparatory. How does experience accord with that? Experience does not in the least accord with it. Even in the unregenerate man conscience is awake to moral issues, and affirms moral obligation. Sin is the rupture of that obligation, and it is felt as guilt. And this feeling is so common, is expressed in so many ways over so many lands, that it meets all arguments drawn from the nature of the evolutionary process with a sad "It cannot be." Sin is not misfortune, it is sin. The burden of personal guilt accompanies it. And when the regenerate man lays his own experience beside this world-wide confession, it is the same experience. He only finds that the sense of sin has been intensified by the nearness of the Cross and an apprehension of the mercy of God in Christ.—*Expository Times.*

A Liverpool Snow-Storm.—For several hours there was almost a complete suspension of the snow showers, a sleety mixture only falling and quickly disappearing. In the afternoon, however, there was a fairly heavy fall, and Liverpool assumed quite an old-fashioned wintry appearance. The storm swept through the streets, blinding and swirling, mounting and falling, driven hither and thither like thistledown by the piercing blasts. A week ago the whole community would have revelled in delight, but now their admiration was diluted with anguish. The citizens paddled along, soaking and sorrowful, dodging electric cars, and sprawling over slippery iron coal grids, and darting up backwards to kindly hostelries, where the glowing fire made the cold and the damp outside doubly welcome by contrast. All out-door work except cartage was suspended, this being a noteworthy occurrence in view of the mild winters we have recently had.

In the outer districts, where the fall had been gradually accumulating during the day, the aspect of affairs was spectacularly gladsome, though the song birds which a week ago were singing merrily as for the return of spring, sat silent and dumbfounded at the meteorological vagaries of wonderful Britain.—*Liverpool Post.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 14, 1901.

MODERN SPIRITUALISM.

It is over fifty years since, that at Hydesville, in New York, U.S., the first manifestations of "spirit rapping" in later times was heard. Of course history is replete with fitful incidents and narrated experiences, but this time more attention was given to it, particularly as the number of mediums and the variety of manifestations increased. Then scientific men, psychologists and inquirers, as well as the curious, wanted to know of the phenomena, and discussed its characteristics.

We have always thought that the increased manifestation of this spiritual power in some of its forms, was a potent factor in precipitating the civil war in the United States. Excitement was general, the press poured forth unstintedly pamphlets, books and serial literature, mediums flourished, while divines, scientific men, men of judicial acumen, and hosts of curious observers swelled the tide of astounded believers, querists and dabblers in the new mystery which, for the moment, was "the thing."

It is presumed that every intelligent reading man admits the facts of phenomena, though he may be equally satisfied that among public mediums many tricks have been superimposed upon original manifestations, for when persons undertake to exhibit for money, if genuine mediumship fails, supplementary fraud would almost inevitably be resorted to, in order to retain popularity and secure the ducats. Exposure, however, only detects the fraud, while it leaves unaccounted for, that which abundant and irrefragable testimony knows to be true.

That the source of all this is delusive and unreliable we may readily assume, at the same time we fully admit that this life is not the whole of man, it is neither his beginning nor his end, though most of this generation, or we may say of it as a whole, had little belief in either. The established, persistent idea of Christendom was and is (spite of the Bible), and contrary to experience, that no communication has taken place between God and man, or between men in the spirit and men in the flesh for the last 1800 years. History has been repudiated, experience has been deemed fanaticism, and by general consent credence has been withheld from every narration, denying that such a thing was either possible or probable.

In the early years of the last century the Prophet Joseph Smith declared that such spiritual manifestation was not only in harmony with scripture and revelation, but that it had come within the range of his own personal experience. For special reasons and purposes, he, by visions, had held

communion both with the Father and His Son, Jesus Christ, and he also testified that angels and disembodied spirits of men had ministered unto him, that some of the ancient Prophets and of the Apostles of Christ had visited him, conversed with him, ordained him, and given him authority to officiate in the ordinances of salvation, and to reorganize the Church of Jesus Christ as a preparatory step for the second coming of the Savior; but He did not isolate himself, he declared that any man—every man—could and would be furnished with evidence through obedience, so that he also could testify of the same spiritual manifestation and power.

We have introduced this strain of thought through having received from the publisher, John Scouller, London, a tract written by him and called, "The Mission of Modern Spiritualism." While we accept some things he narrates, while we have read all the writers whose names he quotes, while probably we might admit that Spiritualism has done more than has sectarianism for a thousand years to establish the idea of spirit life, we yet hold the whole to be the work of delusive spirits, unembodied because of disobedience, and in no way reliable, though they may have given out intelligence possessed by them in regard to some things; but we have seen it asserted time and time again by mediums and writers, that "for deceptive purposes" those communicating intelligences will assume the name of any one, when that name alone might possess influence over a questioning or unbelieving individual.

Most of all those productions we have read have denied the supreme authority of Jesus Christ; they have denied the power and necessity of His Gospel, and belittled the voice and authority of Apostles and Prophets.

In the pamphlet referred to above the writer appears to predict "the supremacy of Jesus Christ"; but we have our doubts as to his sincerity in this respect, yet if we do him an injustice in this we shall suggest that he give his evident religious drift full sway, let him repent of every sin, whether of ommission or commission; let him be baptized for the remission of his sins by one having authority, received through that great medium Prophet Joseph Smith; then let him receive that spirit by the laying on of hands, which shall lead and guide him into all truth, unite himself with the Church of God and Christ, and he will never admit of the Gospel or its authorized representatives what he so readily admits of Spiritualism, for he says, "*Spiritualism most certainly contains no definite statement of principles, nor has it in itself any principle of cohesion* such as would tend to bind spiritualists into one organic unit. Hence it is that we find Spiritualism everywhere simply a congeries of more or less hetrogeneous and divergent atoms, and in this condition *it must remain until spiritualists shall have learned to acknowledge the supremacy of Jesus of Nazareth, and are prepared to accept Him as their great teacher and master.*"

That is the best paragraph in a tract which brings back to memory our experience with all the prominent men and women the author names. We have heard and read them all, and if our deliverance and faith can be testimony to Mr. John Scouller we shall be proud that he honored with a copy of his interesting experience the workers on the MILLENNIAL STAR. The mission of the Gospel, of its authorities and founder is more positive,

it is grander and broader, it requires an undivided allegiance, a complete, individual, unquestioning surrender, and it provides a method by which all spirits can be tested, even by "the spirit of truth," which is the heritage of all believers, and we can state in the main as our assurance, with the *News*, that "there never was a valuable doctrine of theology or new principle of morality advanced through a 'medium'; nor a useful invention suggested, or any information given about the earth below or the heavens above. All that mankind knows has come through revelation, or through patient investigation and experiments. Spiritism has proved itself useless, and therefore a fraud, in its claims. That its origin is from the evil power has been, and is still, considered probable; but it is beyond doubt that it is a violation of the commandment of the Almighty not to commune with 'familiar spirits,' or to fellowship those that do."

N.

Elder J. H. Frisby, late President of the Birmingham Conference, sailed to-day, March 14th, on the s.s. *New England.* The successful Elder's departure has been deferred on account of sickness, but he leaves in improved spirits, and we have faith the Lord will so bless the ozone of the mighty ocean that his health, ere he reaches home, will again be fully established. Elder G. H. Sperry, who was his escort from Birmingham, will return with Sister Nellie Green, whose ministrations have been to the invalid like that of the historic sisters of the Apostolic age. Elder F. C. Lee, who is with the sailing company, will accompany Elder Frisby as far as his services may be required. We wish them all a pleasant trip.

Clerks of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

Conference Notice.—The Nottingham Semi-Annual Conference of the Church of Jesus Christ will be held in the Central (Minor) Hall, Shakespeare Street, Nottingham, on Sunday, March 24th, 1901. Meetings will will be held at 10:30 a.m., and 2 and 6 p.m.

ABSTRACT OF CORRESPONDENCE.

President J. L. McMurrin writes from Amsterdam, March 5, as follows:

"After leaving Liverpool, and reaching London, we were met at the station by Sisters Holbrook and Sargent. We found them well and happy, and spent an hour and a half very pleasantly with them. President Morris was otherwise engaged, and sent his regrets.

"We sailed for Rotterdam at 8:30 p.m., and had a lovely voyage. The winds and waves behaved wonderfully well. They seemed to be determined to take special care of us, for which we were truly thankful. We arrived at our destination at 8:30 a.m. next day, and, towering above the crowd, we were glad to see our stalwart friend, President Sylvester Q. Cannon. We spent the day and night at Rotterdam, and next day Sister Booth went to the Hague, while I remained at headquarters. On Saturday afternoon we went to Ainhem, where Conference had been appointed.

Here we met all the missionaries, and found them well and in high spirits. Brother Stevens, of Ogden, is improving in health. Sunday, March 3rd, we held two meetings, one in the hall where the Saints usually meet, and the other in a fine hall, rented for the occasion, and also one of the best I have been in. It had a fine 'Rameumpton' in it, but it was no temptation to me, and being movable we set it to one side. We had spirited meetings, many strangers attended, and some Saints who had not been to meeting for months were present.

"Next day we had a six hours' Priesthood meeting, and enjoyed ourselves immensely. President Cannon is very hopeful, and getting hold of the work in fine shape. I left the brethren feeling very jubilant over the conference, and I heard many expressions from them regarding their determination for the future.

"I came here on the 4th inst., to have a visit with the Elders laboring here, and to see the Queen of Holland, who was to arrive that day from 'Het Loo.' The streets were handsomely decorated with flags, bunting and evergreens, and thousands of people crowded them everywhere, manifesting the greatest patriotism, though the rain poured down in torrents. 'Red, white, blue and yellow were conspicious in all directions.' The people waited in the storm for an hour and a half, exhibiting remarkable patience and affection. I was one of the long-suffering throng, but failed to get even a glimpse of the Queen."

GRIMSBY CONFERENCE.

The Grimsby Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the St. George's Hall, Hull, on Sunday, March 10, 1901, President Moroni Moss presiding.

There were present: Presidents Platte D. Lyman and H. W. Naisbitt of the European Presidency; Elders A. White, F. J. Morris, Wm. H. Banks of the Sheffield Conference; Elders T. H. Maxwell, W. F. Pratt, F. C. Lee of the Leeds Conference; Elders Nephi Moss and H. M. Haslam of the Manchester Conference.

10:30 a.m. Meeting commenced by singing "Beautiful day." Prayer by Elder Wm. B. Armstrong. Singing. After which five new members were confirmed by the Elders.

President Moroni Moss then welcomed the people, and expressed his pleasure at meeting with the Saints and friends in conference.

The statistical report for the past five months, ending February 28, 1901, was read as follows: Missionaries from Zion—Seventies, 9. Local Priesthood—Elders, 5; Priests, 16; Teachers, 3; Deacons, 3; members, 207; children under eight years of age, 56; total number of souls, exclusive of missionaries, 263. Tracts distributed—from door to door, 14,891; open air or otherwise, 2,553. Books sold, 104; loaned, 491; given away, 116. Strangers' houses visited—with first tract only, 3,275; by first invitation, 177; by re-invitation, 555. Gospel conversations, 1,646. Meetings held—hall, 97; cottage, 52; open air, 18; Sunday school sessions, 47; M. I. A. sessions, 46; Priesthood, 15; Relief Society at Hull, 2. Baptized—new members, 30;

children of members, 2. Confirmations, 32; ordinations, 4. Children blessed—of members, 5; of non-members, 6. Emigrated over eight years of age, 1. Died under eight years of age, 2. Removed, 1. New subscribers for STAR, 20.

President Platte D. Lyman said he was delighted to meet with the Saints, and was well pleased with the results of the labors of the Elders. He then explained the method of sustaining the general authorities of the Church, and the necessity of upholding them in the position whereunto they have been called.

The general authorities of the Church and the Presidency of the European Mission were then unanimously sustained. Elder Moroni Moss was sustained as President of the Grimsby Conference, together with the following Elders in their respective districts: Grimsby—Isaac Wagstaff, George T. Badger; Hull—Wm. B. Armstrong, Benjamin H. Bullock, James E. Wray, Wm. T. Hart; Driffield—David E. Seamons, Hyrum Bull.

Elder F. C. Lee occupied the remainder of the time. Was always glad to speak in defence of the Gospel, and was delighted to see the growth of the Conference. Singing. Meeting dismissed by Elder A. E. White.

2:30 p.m. Singing. Prayer by Elder Benjamin H. Bullock. Singing.

Elder W. F. Pratt being called upon said that it was a privilege to speak to the Saints, and to bear his testimony to the work the Elders were engaged in, and that they were sent out like the Apostles of old.

Elder H. W. Naisbitt occupied the remainder of the time.

Choir sang. Prayer by Elder David E. Seamons.

6:30 p.m. Singing. Prayer by Elder Wm. H. Banks. Singing, anthem, "Suffer little children to come unto Me."

President Moroni Moss spoke to the Saints and referred to the fact that he would soon be leaving for home, and said that the Spirit of God was with the people, and that it was a pleasure to him to see so many Saints and friends present, and to hear the hymns and songs sung by them. He bore his testimony to the restoration of the Church of God, that the heavens have been opened again to the servants of God, and that the Latter-day Saints are the people of God.

Little Ruby Cotton, by request, sang, "Only Tired."

President Platte D. Lyman then began to speak. He said that he hardly expected that he would be able to meet with the Saints of the Grimsby Conference again. Was thankful that so many had joined the Church in the face of the opposition which exists everywhere against the Latter-day Saints. Explained how the Elders were chosen, and that they were not educated for the ministry before leaving home. He read the Articles of Faith and commented on them, and explained why they were written by the Prophet Joseph Smith.

Singing by the choir, "Daughter of Zion." Prayer by Elder Nephi Moss.

There was a very large attendance of Saints and friends, who all enjoyed the Spirit of God which prevailed in the meetings.

A Priesthood meeting was held at 10 a.m. on Monday, in the Forester's Hall, where the Elders and local Priesthood reported their labors, and received timely instructions from the Presidency.

A concert was also held the same evening, where all enjoyed themselves very much.

The singing by the choir, under the direction of Brother Whitfield, music by the instrumentalists, and songs, etc., at the concert, were among the pleasing features of the Conference.

GEORGE T. BADGER, Clerk of Conference.

DEATH OF DR. KARL G. MAESER.

IT will be painful news to the Latter-day Saints to learn that Dr. Karl G. Maeser breathed his last on February 18. The last breath was just as free and tranquil as any that he had ever breathed, and his soul glided out of this world so serenely that his wife, who was by his side, knew not that he was dead until several minutes after the event.

Some few months ago the State was called upon to mourn the death of the man who stood at the head of her school system. To-day the Church more particularly, has put on the mantle of grief because he has died who stood at the head of the Church educational system. He was the organizer and his was the genius that called forth the Church academies, colleges and schools, infused into them the elements of life and made them indispensable. What Dr. Park was to the State, Dr. Maeser was to the Church schools. The one was admirably adapted for the secular training of the youth, the other was divinely endowed for the spiritual guidance and training of all who came under his care.

His nature was essentially spiritual, it entered into every act of his life, and shines forth in the deeds of many of those whose first quickening impulse for good was inspired by him. He was a born educator, teaching was his life's blood, it was his divine calling, and he accepted his mission as a heavenly trust, bending every faculty of his soul towards its perfection.

Dr. Karl G. Maeser was born in Meissen, Saxony, Germany, on January 16, 1828. Karl attended the public school of Meissen, and finished his education in the normal school at Dresden, graduating from that institution, in May, 1848. He became one of the teachers in the city schools of Dresden, and later was employed as a private tutor in the families of prominent Protestants in Bohemia, when he again connected himself with the city schools of Dresden, where his superior ability was soon recognized and he was given the position of head teacher in the Budig institute.

While connected with that institution the two most vital events of his life transpired. One was the securing of a wife, the daughter of the principal of the Normal college, who was his faithful helpmeet for half a century, evincing a devotion seldom equalled, even by her own sex.

The other event was that which turned the current of his life, the meeting with three Mormon missionaries, viz, the late Apostle Franklin D. Richards, President William Budge, of the Bear Lake Stake, and Elder William Kimball, son of the late President Heber C. Kimball.

When a boy Dr. Maeser's attention had been attracted to the "Mormons" by an illustration that appeared in a newspaper, and the impression made upon him at that time was so profound that he anxiously waited for an

opportunity to meet with a representative of the "Mormon" Church, or to investigate the much criticized religion by other means. But that opportunity did not present itself until 1855, when he met the Elders that have been mentioned. They were promptly invited to the home of the eager young teacher, and as they recited the story of the Gospel and its restoration, his soul glowed with an inward fire. He accepted their message with as much avidity as a starving man would have received a loaf of bread.

On the night of October 14th, 1855, the three Elders, Dr. Maeser, Edward Schoenfeldt and some others, repaired to the banks of the historic Elbe, in which river Dr. Maeser was baptized by Apostle Richards. It was the first baptism in Saxony in this dispensation, and if that country had given no other of her sons to the Church of Jesus Christ of Latter-day Saints, yet had she glorified herself through him alone.

After performing the baptism the party started back towards the home of Dr. Maeser. The only Elder who could talk German was Elder Budge, and the conversation was carried on between Apostle Richards and Dr. Maeser, with Elder Budge acting as interpreter. The colloquy had not proceeded long, however, when Apostle Richards told Elder Budge that it was not necessary for him to interpret any more, as he and "Brother Maeser understood each other perfectly." Elder Schoenfeldt relates that it was a very dark night, and when he first realized that the two men were conversing together with perfect facility, yet neither understood the native tongue of the other, his feelings were indescribable, for he knew that it was a divine manifestation. Dr. Maeser in later years testified that when he emerged from the water, he prayed that his faith might be confirmed by some manifestation from heaven, and he felt confident that his prayer would be answered.

As naturally as water seeks its level Dr. Maeser turned to the schoolroom in Utah. Opening one in the Fifteenth ward, he remained there until the attention of Bishop Sharp and others was attracted to him, when he accepted an opening in the Twentieth ward at their urgent solicitation. How well his labors were appreciated at that place was evinced in the unwillingness of Bishop Sharp, C. R. Savage and others to give him up. In 1864 President Brigham Young, having recognized the excellent qualities as a teacher possessed by Dr. Maeser, made him the private tutor to his family. At this time he also acted as organist for the Tabernacle choir.

In 1867 he was called to preside over the Swiss and German mission, and among other monuments of his efficient and intelligent labors in the field, stands the *Stern*, which is still flourishing.

The crowning event in the career of Dr. Maeser, as an educator, came in 1876, when President Brigham Young called Dr. Maeser to go to Provo and organize the Brigham Young academy. With one of less resources the behest could not have been obeyed, but Dr. Maeser was fitted by nature for the work he had in hand. He possessed the learning, the experience, the wisdom, and above all the spirituality to bring about the full fruition of his ambitious dreams. The motto that guided his life was, "be yourself what you would have your pupils become," and every pupil who ever came under

his benign influence knew that his walk was as true, and that his heart was as pure as was necessary to form an example for their emulation.

The growth of not only the academy but all of the Church schools from such crude and poor beginnings to their present proud station among the educational institutions of the West is due mostly to his indefatigable efforts, coupled with intelligence and devotion. On the system of the Church schools is stamped the impress of his organizing genius, in that field he stands forth pre-eminent. He could bring order out of chaos and mold small beginnings to large endings. With a rare gift of prescience he understood the needs of the future and laid the foundations of his work deep and wide so that they will stand for the requirements of future years.

In 1898 the students of the Brigham Young Academy at Provo gave Dr. Maeser a Jubilee in commemoration of his fifty years service as a teacher. It was a gala day. The building was too small to accomodate half of the people who clamored for admittance. Addresses were made by some of the venerable man's eminent pupils, among whom were Dr. J. E. Talmage, Benjamin Cluff, Professor Brimhall, and others.

In 1895 the Democratic State Convention nominated him for State Superintendent of Public Instruction, but it was not destined that he should be drawn away from the channel through which he had directed all of his efforts. He was honored with a seat in the Constitutional Convention, where he helped to inject into the organic law of the State many wise and wholesome laws regulating the educational system of Utah.

His remains now lie in their narrow house awaiting burial, and although the all-beholding sun shall see the reverent form no more in all its course, yet he will live on in the hearts and lives of the sons and daughters of Utah, until the mighty bugle note shall cleave the universe.—*Deseret News.*

DEATH OF ELDER FRED. C. FOX.

President Schulthess telegraphed from Stuttgart, March 10, the startling news that Elder Fox had suddenly and unexpectedly just passed away. We append a letter from President J. L. McMurrin in regard to the matter, and with him regretfully extend to his kindred our heartfelt sympathy in this sad affliction, yet hoping that the Lord will enable them to endure the loss of a good son and a faithful worker in the missionary field for the salvation of man and the coming of the Kingdom of God.

"We received this a.m., March 10th, the sad intelligence of the death, at Elberfeld, in the Frankfurt Conference, of Elder Fred. C. Fox. Last Tuesday night he got wet through in a heavy rain storm, and was at once taken down with pneumonia. The progress of the disease was very rapid, and his spirit took its flight at an early hour this morning. We were astounded and grieved beyond measure on the receipt of this news, as we had no thought of such a termination. Our beloved brother was unassuming, devoted and true, quietly yet faithfully he pursued his labors, never swerving from the path of duty, and now he has gone to receive a glorious reward. By his honest, considerate, sincere course as a missionary, he won his way into the hearts of many, and they will ever cherish his memory.

Yet we cannot but feel sad when death thus robs us of our loved, and yet if the whole truth were known in relation to it we should rejoice.

"Word was sent at once to the President of the Conference to prepare the body for shipment. Have also arranged for him to be properly robed, and for the brethren to hold a little service over the remains prior to their departure for home. Elder Clarence Cannon will probably accompany the remains to Idaho."

AN UNBIDDEN GUEST.

Sorrow once said to Youth: "I needs must dwell
With thee awhile—pray then let me in,
For if thou shelter me it shall be well,
And thou fresh treasure for thine own shalt win
New conquest over Self, new strength 'gainst Sin."
But Youth refused; and swift shut-to the door,
Crying: "Depart, I will not see thy face!"
Yet Sorrow knocked more loudly than before,
Pleading, "Let me abide with thee a space,
Lest I some fearsome form am forced to take—
The heart that will not yield I needs must break!"
Then Youth, with tears, no longer dared delay,
But bade the Stranger welcome—till one day,
Behold! Joy sat in Sorrow's vacant place.

CHRISTIAN BURKE.

DIED.

CHAPMAN.—At Pelton, near Chester-le-Street, on the 9th of February, 1901, George B. Chapman, of Craghead, aged 46, the beloved husband of Susannah Chapman. Deceased was sick for several years, and while not a Church member, was often administered to beneficially by the Elders, but wasn't able to enter the waters of baptism. His heart and soul was in the latter-day work, and when his two daughters and one son desired baptism he gladly gave his consent. A wife and five children mourn his loss. The Elders remember the family for their hospitality, and at the request of the departed they conducted the funeral services.

EVANS.—At Castle Dale, on February 11th, of general debility, Isaac Evans. Deceased was born in Merthyr-Tydvil, Glamorganshire, South Wales, February 1, 1828.

QUANTRELL.—At Wymondham, Norfolk, as a result of paralysis, March 9th, 1901, Maria Quantrell, aged 69 years, 7 months, 27 days. Deceased was baptized by Elder Robert Dye, December 19th, 1867, and after enduring much suffering, she died a faithful Latter-day Saint.—*Deseret News please copy.*

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EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.